From "The Revolutionary Movement in Pennsylvania" by Charles H. Lincoln.
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It has been said that German poverty compelled a dependence upon Quaker bounty and thus formed the basis of the early coalition between the two races, but this seems a mistake. Although many of the German immigrants were poor, this was not the case in the East where the alliance was strongest. Had the race possessed the capacity of organization, there were plenty of men of sufficient property to have made excellent leaders for a distinct party. Among those Germans who came to Pennsylvania for conscience' sake rather than because of poverty, were such sects as the Mennonites, the Dunkers, and many from the Lutheran and Reformed denominations. The Mennonites, who settled largely in Germantown and in Lancaster county had the same scruples as the Friends against bearing arms and taking oaths, and although those scruples were not always observed by either party[1] they furnished a general basis of sympathy

[1] Oath necessary to be taken by all civil officers in Pennsylvania by Act of Assembly of 1705.

"I A. B. do sincerely promise and solemnly declare before God and the world that I will be faithful and bear true allegiance to Queen Anne. And I do solemnly profess and declare that I do from my heart abhor, detest and renounce as impious and heretical that damnable doctrine and position that princes, excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects or any person whatsoever. And I do declare that no foreign prince, person, prelate, state or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence or authority ecclesiastical or civil within the realm of England or within the dominions belonging thereto."

"And I ——— do solemnly and sincerely, in the presence of God profess, testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transsubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of Mass, as they are now used in the Church of Rome are superstitious and idolatrous."

"And I do solemnly, in the presence of God, profess, testify and declare that I do make this declaration, and every part thereof in the plain and ordinary sense of the words read unto me as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any

* (This oath would bar Roman Catholics and Jews.)

between the two peoples. The wealthier and more capable portion of the race, however, settled near the Quaker centres of population and the Friends took care not to arouse racial antagonisms. In 1775,[1] the proprietors had warned their representatives not to excite the Germans against them in any way and the Quakers seem to have taken this hint to themselves. It was at this time, when the proprietary struggle was about to open in the colony, that the wealthier Germans were admitted into that social aristocracy which Madison later spoke of as controlling Pennsylvania politics. This judicious action on the part of the Quakers kept the leaders among the eastern Germans true to the earlier alliance by giving them further reason for desiring the ascendancy of the oligarchy. Having obtained these leaders, the Friends felt certain of the retention of power in the province. They considered that the western population was unable to organize an independent movement and in this they showed themselves good judges of German character. Lest there might be some danger which they had overlooked, an added precaution was taken by obtaining the support of the leading German newspaper of the colony—Sauer's "Der Pennsylvanische Deutsche Berichte."[2] Thus having established their alliance upon religious, social and political foundations, the Conservative party felt reasonably certain of continued control in the colony.

other person or authority whatsoever, and without thinking I am or may be acquitted before God or man or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning."

"And I ——— profess faith in God the Father and in Jesus Christ His Eternal Son, the true God, and in the Holy Spirit one God blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration."

[1] February 21, Penn Letter Book, Volume IV.

[2] Wharton's Manuscript of 1755. "The party on the side of the Friends derived much of their influence over the Germans through the aid of Christopher Sauer." The manuscript is in the Philadelphia Library.

o [In Pennsylvania's early years, the Irish were almost all Scotch Irish.]